

the Nation

Volume 2, No. 4 • February 3, 1995

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LIKE THE NESTS OF BIRDS

You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our people came to us from the sacred hoop of the nation and so long as the hoop was unbroken the people flourished. The flowering tree was the living centre of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle. The Sky is round and I have heard that the earth is round like a ball and so are all the stars. The Wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round.

Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood and so it is in everything where power moves. Our tipis were round like the nests of birds and these were always set in a circle, the nation's hoop, a nest of many nests where the Great Spirit meant for us to hatch our children.

Hehaka Sapa, or Black Elk, belonged to the Oglala division of the Teton Dakota, one of the most powerful branches of the Siouan family. He was born in "the Moon of the Popping Trees (December) on the little Powder River in the winter when the Four Crows were killed in 1863." Related to the great Chief Crazy Horse, he had known Sitting Bull and Red Cloud and was well acquainted with the early days of his people when they had roamed the Plains; he was also present at the battle of Little Big Horn. Later on in life he travelled with Buffalo Bill to Italy, France and England, where he danced for Queen Victoria. Black Elk possessed unique spiritual power recognized by everyone and had been instructed in his youth in the sacred traditions of his people by the great priests. His father had been a medicine man; several of his brothers also. He spent his last days on the Pine Ridge reservation in South Dakota. The passage above is reprinted from his autobiography which he dictated in 1930-31 to Flaming Rainbow. The configuration of the circle, referred to here by Black Elk and in the next several texts, had a fundamental place in Indian life. The passage was reprinted in *Touch The Earth: A Self-Portrait of Indian Existence*, compiled by T. C. McLuhan in 1987.

BY HEHAKA SAPA

Valentine's Day
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COVER PHOTO:
WHITE FOX PELT AT NORTH BAY
AUCTION. PHOTO BY PAUL M.
RICKARD

FEBRUARY 3, 1995



MANHATTAN FOR SALE

Well as it happens I almost opened my mouth and stuck my foot in it. I had a rip roaring editorial all set up but hadn't been able to contact one of the main players. Now as any editorialist hates, a last-minute phone call helped me see the other side in another light. I hate it because it was at the 11th hour and in all fairness I felt I couldn't print what I had previously enjoyed writing with such righteous gusto.

The editorial dealt with job creation in the Cree communities and the costs they have to pay to achieve them. I had felt, still do in some cases, that they were too high. Selling yourself and your belongings for Third World prices has always bothered me. Too much of this tradition of strangers coming into Native lands and suckering them stuck in my craw, so to speak. It started with Manhattan being brought for a few dollars of trade goods way back in the 1500's. It continues to this day in many Native communities whether we like it or not. Grants are given out to exploiters who pay Natives nothing in most cases for the concessions they have attained, whether it be forestry, mining, oil exploration, etc.

Often Cree ventures into economic fields hold risks of their own. We are playing with our future and one thing I am glad to see is that it is being done democratically. After all we are now in the exploiter class and one would hope that Crees wouldn't be buying Manhattan from themselves for a few pennies while allowing someone else to reap the profits.

My editorial pinpointed the draft Waswanipi-Domtar sawmill agreement. I still think it isn't the best agreement there is for personal reasons of land exploitation and control, but it wasn't as bad as I first thought. The reason why I thought it was so bad was that I only had copies of the main draft agreement and none of the accessory agreements which would have answered some of my concerns.

I do feel that some people are still unhappy with this agreement and other agreements of this type. This is another concern of mine. In the past, people were happier with their lifestyles and occupations. This should be a factor in future projects, not only the dollars and sense (pun intended). But the big question I have is do people feel good about what is happening in their communities in economic development?

I am not talking about necessities of employment for Cree people but the necessity of healthy community growth. For our communities to grow healthy and strong it is necessary that they can be proud of what goes on in them. If, as a community, we feel we must do something distasteful just to survive, how healthy do you think the individual members of that community will be?

The roots of hopelessness—not being able to change, to perpetuate our society or to have something worthwhile to do—has had detrimental effects. We see them in the anger, the suicides, alcoholism and other problems that affect some of the youth today.

This must change. Isn't it time we ask the community members themselves for ideas concerning the types of economic development they would like to see in their own community? People I have talked to feel that projects are more or less shoved down their throats and they aren't given a real choice in the matter in most cases.

Why not turn the books on them and ask for their input? What can it harm? A few good ideas may even surface. Isn't an old saying two heads are better than one? Imagine how much better a community of heads!

BY WILL NICHOLLS

the Nation

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WILL CHAPAIS DUMP ON OJAY?

Chapais is on a quest for garbage. If the town of Chapais has its way, garbage from as far away as Montreal will soon be winding up in a new dump that town officials want to build just outside Ouje-Bougoumou.

Chapais has yet to meet with Crees to discuss the dump, which is to be built 12 km away from Ouje-Bougoumou at the old Metall Mining site. The town isn't even saying if it will hold public hearings into the dump.

Claudine Jacques, economic development agent for Chapais, said the dump will have to import waste from across the province in order to be profitable. "It's sure we're working to get garbage from outside the region."

For now, the town is trying to get funding and permits for a \$3.25-million dump pilot project which will process 31 tonnes of waste each day. So far, Chapais and a U.S. multinational waste disposal firm are each kicking in \$500,000. It's still not clear when construction will start, but Jacques said the pilot project won't get going for at least one year.

Chief Abel Bosum of Ouje-Bougoumou said Chapais is building the pilot project first as a way of sneaking in a much larger dump later on. Eventually, the dump may even bring in highly toxic chemical waste.

"They're trying to disguise it as collecting garbage and storing it. The ultimate objective is to bring in all this garbage from the cities," he said.

"I don't think they're willing to talk about the ultimate objective."

Chief Bosum said the dump could have serious impacts on the local environment, especially if some of the garbage is incinerated. Studies show that burning wastes releases poisonous gases into the air.

"There hasn't been any real review of the impacts, both environmentally and socially," said the Chief.

The dump idea has even sparked opposition in Chapais among people concerned about the environment.

Jacques acknowledged that the dump pilot project is just a first step in the town's plans. "There is always a possibility of expansion."

—Alex Roslin

TEACHERS IN COURT OVER RACISM CHARGES

A Chibougamau court room was the scene of 10 hours of legal conflict in January involving accusations of racism and sexism against two white teachers at Mistissini's Voyageur Memorial School.

Teachers Robert Briand and Michel Tremblay were accused of discrimination by another white teacher, Charles Bourassa, after a heated union meeting in Sept. 1992. Now Briand and Tremblay are suing Bourassa for a combined \$30,000, saying that his accusations hurt their reputations in Mistissini.

On Jan. 17, witnesses went over that union meeting minute by minute to reconstruct what happened. The next morning legal arguments were summed up by lawyers for both sides, their bills by now mounting into the thousands of dollars.

The union meeting in question was an important event for Cree teachers in Mistissini. Never before had the 50-odd teachers at Voyageur Memorial elected a Cree as their delegate to the Association de l'enseignement du Nouveau-Quebec. The AENQ represents close to 1,000 teachers and support personnel in the Cree School Board and Kativik School Board.

Unlike in other Cree communities, in Mistissini Cree teachers rarely attend their local union's meetings. The meetings are conducted only in English and French, with no translation. And the 10 Crees are heavily outnumbered by 40-plus white teachers. But most important is a feeling that a small clique of the white teachers runs the show, which leads the Crees to feel they don't belong.

Cree teacher Dorothy MacLeod-Nicholls wanted to change that. She decided to run for union del-

egate and one of her main supporters was Charles Bourassa. "I thought it was an opportunity to learn how the teachers' union works and find out why some people say they have no use for it," she says. Running against her was Robert Briand.

Controversy started right from the beginning. After everyone voted, the chair realized there was no quorum—not enough people were present for the vote to count—so the ballots were tossed into the garbage. After the meeting, Bourassa fished them out and a quick count showed that MacLeod-Nicholls had won handily.

Several days later, another election was held—well, almost. MacLeod-Nicholls accepted to be nominated again, and for the first time Mistissini's Cree teachers came out to a union meeting in large numbers. Briand was nominated also. But before accepting, he announced he had a question for MacLeod-Nicholls. Briand was ruled out-of-order and told it wasn't the time to be questioning his opponent. Briand posed his question anyway.

What exactly he asked is subject to dispute. According to the plaintiffs, Briand asked whether she planned to work with a union committee or by herself if elected as delegate. But others remember Briand aggressively questioning MacLeod-Nicholls' competency to do the job. "What kind of union delegate will you be?" was how Charles Bourassa recalled the question.

MacLeod-Nicholls, whose French isn't strong, remembers Briand's tone more than anything. "It was rapid, it was aggressive. All I know is he was verbally attacking me. I felt intimidated."

At this point, Michel Tremblay

BY ALEX ROSLIN

CONTINUED ON PAGE 6

the Nation

"IT DEVELOPED INTO A FREE-FOR-ALL": TEACHER

CONTINUED FROM PAGE 5

jumped into the dispute. Tremblay claims he was concerned that the chair mistranslated Briand's question into English. He maintains he merely asked the chair not to "editorialize" in the translating. Other witnesses say Tremblay was also on the war-path against MacLeod-Nicholls.

Either way, Tremblay's remarks didn't calm things down. "It developed into a free-for-all," remembers Tremblay. "I don't know why. I do know there were people who were huffy. The situation certainly evolved in a very non-tolerant fashion."

Eventually, all the Cree teachers including MacLeod-Nicholls, who was in tears, and some of her white supporters got up and left the room. A vote wasn't held.

Days later, Charles Bourassa wrote a letter to teachers at the school saying MacLeod-Nicholls had been the victim of a "discriminatory attitude" on the part of a group of mafioso."

"We will all tell Dorothy that this is her village, that she is able to do this job," he wrote. "Enough is enough. This time they

have gone too far."

Soon, the plaintiffs claim, everyone in town was talking about the letter, thus harming their reputations. In his defense, Bourassa's lawyer has two arguments—what the letter said is true, and the Charter of Rights and Freedoms gives him the right to say it.

Tremblay claims that in ensuing weeks, the school was hit by "a rising tide of violence." In Nov. 1993, Tremblay himself was allegedly involved in a scuffle with a female Cree student at the door of the school, for which he was later summoned to a disciplinary meeting by the school board. The meeting never took place.

Following the scuffle, a physician diagnosed him with "generalized anxiety," and he took eight months of sick leave. After that, Tremblay took another leave of absence to study in Quebec City. He hopes

to return to work in Mistissini.

Briand still works at Voyageur Memorial as a French teacher.

At a later meeting, teacher Guy Verville was elected as the union's delegate. Cree teachers didn't attend this meeting.

The judge will rule soon on the lawsuit.



Coming On CBC TV Maamuitaau

February 4 and 5

Maamuitaau presents part three in the series documenting the traditional life of three Mistissini families as they live off the land. In addition, we'll look at education...traditional Cree lifestyles and non-native. Also a vignette featuring Elizabeth Shasheweskum explaining the ancient belief that afterbirth was thought to keep people from harms way when in or near water.

February 11 and 12

Maamuitaau presents two stories of love. Join us as we travel to Waswanipi and share the positive secrets of Allan and Christine Saganash's 50 year marriage. Then we go to Mistissini where Samuel and Philomene Mianscum tell us about their happy marital years. As part of this Valentine special we feature Kenny Mianscum singing "I Love You" from one of CBC North's True North concerts.

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NEIL DIAMOND

TRAPPERS FILE CLASS ACTION SUIT ON ROUTE

Cree trapper and tallyman Freddy Jolly is back in the news once again.

The latest articles are from *La Presse*. They concern a court case launched by roughly 350 trappers against Cree Construction, SDBJ (James Bay Development Society) and the federal and Quebec governments.

This all started three years ago when Nemaska tallyman Freddy Jolly got angry over what had and since then has happened to the land in his care. Jolly's trapline was impacted by the Route du Nord, along with other traplines.

Back then Freddy fought his battle alone. Today Freddy has the consent of eight other tallymen and this changes the legalities of the situation. Now it is a class action suit, meaning there is more than one person is involved.

This was enough for the Fond D'Aide Aux Recours Collectifs to give \$46,500 to proceed with the compensation case. The money will be used for legal fees, the hiring of experts, court fees and public notices to other beneficiaries wanting to join the court action. Francois Robert, the case lawyer, said the 350 trappers involved are asking for several million in damages.

The Fond D'Aide Aux Recours Collectifs said they felt the case was strong enough to warrant funding because the James Bay and Northern Quebec Agreement doesn't allow public authorities to ignore the rights of Crees during development projects. Also, the law says when you are being asked to let go of your property, it must be done by the law and there must be fair and just compensation for it.

Francois Robert says the legal

action has a lot of rights involved—the rights under the James Bay Agreement, Aboriginal and constitutional rights, the right to development as well as hunting, fishing and trapping rights.

And of course what Freddy has been saying he is entitled to—the right of fair and just compensation.

Freddy's case will also be arguing that the governments have abused their fiduciary responsibilities of protecting Natives in awarding a contract that they knew would harm the Cree trappers along the Route du Nord. Robert says he is confident of winning the case because the criteria for receiving the money from the Fond D'Aide Aux Recours Collectifs is the same as the court's criteria for winning the case.

When asked about Cree Construction being a project proponent, Robert answered with a question of his own: "Do you think a Cree company signing a contract is an automatic waiver of Native or Cree beneficiary rights? I don't think you would like that sort of thing to happen, would you?"

Robert ended our talk by saying, "If Freddy loses, what it means is no compensation for any of the rights under the agreement. I think this would be a bad precedent."

As for Freddy Jolly, the man who started all this, he says, "It's been two years since I tried to solve this. I've met with Cree Construction. Nothing happened."

"I've tried other ways and nothing happened. I always said court was the last thing.

Now I've met with the funding agency. They read my lips. We are at the last resort," said Freddy.

BY WILL NICHOLLS

ABOUT THAT TAX

A tax revolt caravan of 20 people from the Mushkegowuk area held a protest at Indian Affairs offices in Sudbury against the new taxation rules for Native people that took affect on Jan. 1.

The protesters left from New Post on Friday, Jan. 20 and were met in Sudbury by a rally where they held a peaceful sit-in at the Indian Affairs offices.

"It was our protest and our stand to voice our objections to these new guidelines that are infringing on our treaty and Aboriginal right to tax exemption," said Roseanne Archibald, chair of the Mushkegowuk Tribal Council.

"It's more of an issue of a treaty right and the government should not be allowed to divide us as on and off reserve Indians. Our rights are portable," Archibald told *The Nation*.

The protest was to let the Minister of Indian Affairs know he has a responsibility to Native people. The other goal was to educate the public in the North about Aboriginal and treaty rights and where they come from, and not view these rights as another thing Native people have over them.

"We're getting legal advice of who is affected," says Archibald.

People in the area are concerned about whether the tax will apply to off-reserve organizations like Payukotayno Family Services in Moosonee.

—Paul M. Rickard

TRAPPERS MAY HAVE TO PAY TAX

The Grand Council is calling it "a travesty," but it looks like Ottawa's new income tax on Natives could hit Cree employees of the Cree Trappers' Association office in Val d'Or. And there's an outside chance it may even be applied to trappers themselves.

Under the new tax rules, Ottawa is applying income tax for the first time to Natives who work off-reserve, even if they work for on-reserve companies.

The Grand Council, health board and school board are exempt, as are any Native organizations "dedicated exclusively to the social, cultural, educational or economic development of Indians who for the most part live on reserves," according to the new tax guidelines, which came into effect Jan. 1.

But Revenue Canada has decided that the CTA doesn't qualify for this exemp-

BRIEFS CONTINUED ON PAGE 8

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tion because it has been deemed a commercial venture. This, despite the fact that the cost of harvesting furs usually exceeds the return. "They're really a social services agency," said a Grand Council official. "They're trying to support the traditional lifestyle. Those guys don't make much."

What's more, since most trappers harvest their furs outside Category I lands, there is concern about whether their fur sales are also now taxable.

The CTA is filing an appeal of Ottawa's decision, and the Grand Council is considering legal action.

—Alex Roslin

GREAT WHALE OFFICE CLOSED

By the time you read this, the Montreal office that was an important component in fighting the proposed Great Whale project will be no more.

During the last few months, staff had been slowly laid off due to budget cutbacks. Latest to be laid off are Claude Otter, Luis Eguren and Lisa Petagum-

skum.

Insiders say restarting the office and campaign will be difficult if Hydro-Quebec renews the campaign to go ahead with Great Whale.

This just after Makivik Corporation signed a 54-month extension to its compensation agreement on Great Whale in December.

Without the extension, the agreement would have been null and void after 18 months if construction hadn't started.

Robert Lanari, special projects coordinator for Makivik, hinted that the icing of Great Whale is just temporary. "This is just a delay until after the Quebec public debate on energy," he said. "We are adopting a wait-and-see attitude on the situation."

—Will Nicholls

CHIEF WAPACHEE RE-ELECTED

Chief George Wapachee was re-elected in Nemaska on January 23.

He won 102 votes against Isaac Meskino who got 41 and Bertie

Wapachee with 30.

"I'm very glad people decided to re-elect me," said Chief Wapachee. "There's still a lot of work to do like the healing process that has to continue. I'd like to thank the people who voted. Thanks to the other people who ran, especially the youth, Bertie Wapachee. It's good to see our young people concerned about the community and to know we will have people coming up interested in the future."

Nemaska's new Band Council: Josie Jimiken (who got 111 votes), Matthew Tanoush (90 votes), Lawrence Jimiken (85) and Lillian Diamond (71).

—Nation staff

FORUM ON SUICIDE COMING UP

A forum to look at the growing concerns about youth suicide and other problems facing young people will be held in Moose Factory on Feb. 14-16.

"The purpose is to provide a setting, an environment for a hearing. To listen to the concerns and ideas of where to go," said Larry Rickard, adolescent

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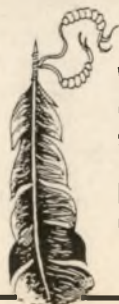
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counselor for the Moose Cree First Nation.

This forum is a response to the continuing loss of youth to suicide in the Nishnawbe-Aski Nation area. In the past few years there have been 10 such conferences held in Native communities across Northern Ontario by NAN.

"The forum will hopefully help to establish a working plan and start a healing process within the communities," said Rickard.

The forum will focus on hearing from youth themselves. A report on this and other conferences will be presented to First Nations, community members, organizations and the government. This information will be made be useful and readily available for people in helping youth in the communities.

Any youth who are interested in presenting a statement can reach Larry Rickard at (705) 658-4544, or Stan Wesley at the band office: 658-4619.

—Paul M. Rickard

QUEBEC A LONER ON 3 GORGES

Hydro-Quebec is the only Canadian utility still trying to get contracts for the \$35-billion Three Gorges dam project in China.

B.C. Hydro and Ontario Hydro have bowed out of the controversial project, which will create an inland sea more than 600 km long and generate 17,000 megawatts of power. Environmentalists and even members of China's Communist government oppose the project.

In Canada, Prime Minister Jean Chretien supports the project, even though his party opposed it while in opposition. B.C. Premier Mike Harcourt, once a strong proponent, announced the provincial utility will stay out of Three Gorges in November after public protest. Ontario Hydro also has backed out of the project, citing concern about the fact that it will displace at least 1.3 million people.

That leaves Hydro-Quebec, part of a consortium that carried out a favourable review of the project in the late '80s.

"It is the only public utility in Canada still on record as supporting the project," said environmentalist Jean Thibodeau in a *Montreal Gazette* article. "There isn't the same level of awareness or opportunity for public scrutiny that there is in Ontario or B.C."

—Nation staff



WILLIAM NICHOLLS

SURF'S UP FOR NHL

After 104 days of bickering hockey's finally back on the tube.

NHL club owners and locked-out players reached a deal Jan. 11 that allowed teams to get on with a 48-game season, the shortest NHL schedule in more than 50 years. With such a short season and every loss hurting a team's playoff chances, action is expected to be heated.

"Every game is a four-pointer," commented Montreal Canadiens coach Jacques Demers in one newspaper.

But some are still bitter about the dispute. "Who won? Who lost? Who cares?" was how *Gazette* sports columnist Jack Todd put it. "It should be obvious by now to anyone who can go out in public without a drool bib that everyone lost in this latest round of chicken—except the owners," wrote Todd in a column.

In the deal, NHL owners didn't get the team salary cap or payroll tax they wanted to hold down salaries. But they did get a cap on rookie salaries, plus new restrictions on free agency and salary arbitration that will slow the escalation of players' pay. Still, the biggest issue dividing small and big-market teams—the question of revenue-sharing—isn't addressed in the deal.

That's why Marcel Aubut, president and co-owner of the Quebec Nordiques, voted against the pact reached with players.

"I recognize the fact that the majority of the industry can live with the agreement that was negotiated, but it's diffi-

cult to accept for a small market such as Quebec," he told reporters.

Retired NHL superstar Guy Lafleur agreed with Aubut. "With no salary cap, sure, some teams will get into trouble," he said at a news conference. "Within the next 10 years, only three teams will be in Canada—Montreal, Vancouver and Toronto. I don't see Quebec, Winnipeg, Ottawa, Edmonton and Calgary paying \$5 or \$6 million for a player. I don't know how they can afford it."

—Nation staff

NEW PROVINCE FOR NATIVES?

Canada should create a province just for Aboriginal peoples to allow them to govern themselves, says a royal commission study.

The new province would consist of all the land and water contained in the 2,000 odd reserves in Canada and would grow in size as land claims are settled.

The \$60-million Royal Commission on Aboriginal Peoples is using the study, by professor David Elkins at the University of British Columbia, in its final report on Native issues, scheduled for release at the end of 1995.

Elkins says the province would be non-territorial. Urban Natives, for example, could be citizens even though they do not live on the provincial territory. Elkins also recommends an Aboriginal charter of rights be written by Natives for the new province to replace Canada's Charter of Rights and Freedoms.

Natives would also decide for themselves who is an Aboriginal citizen under their government. —Nation staff

I had the opportunity to visit the Fur Harvesters Auction House in North Bay, Ont. recently. This being my first visit, I was quite impressed by the things that go on in an auction house.

By Paul M. Rickard

Once you step through the door, the first thing you notice is the smell. It's something I had to get used to, especially if I was going to spend the next two days there.

On the day I arrived on my research mission to find out what goes on at a first auction, I found the place was in the process of preparing for the January sale.

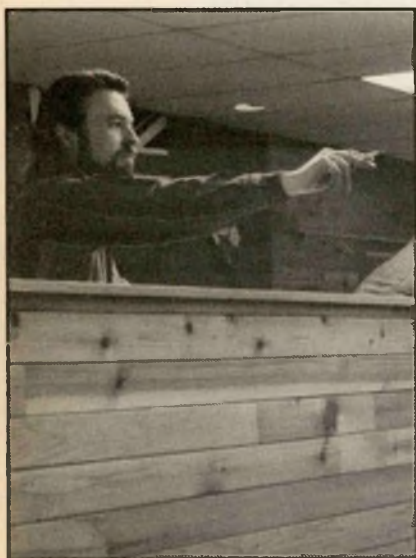
On the two floors of the building, there were racks upon racks of fur of all different species: raccoon, mink, marten, lynx, red fox and numerous other pelts.

In the first room was just beaver, thousands of pelts. On the second floor was all the wolf and marten, collected into bundles and hung in racks, all tagged. Actually, North Bay has always been well-known as a favourite place for wild fur, attracting buyers from around the world.

Just touring the place on my own, I saw a lot of the activity of buyers inspecting the thousands of pelts up for sale at this auction. They weren't hard to miss. They carried with them a thick book that listed all the lots of furs on display. They also had rulers to measure the pelts and make notes on the various lots they were interested in.

The buyers themselves can be picked out among the workers. They are the ones wearing the white coats. Also, they usually have a sidekick, usually a student helper who has taken off from school just to work there. They were running back and forth as the buyers asked to see different lots in the showcase rooms.

CONT'D NEXT PAGE



PHOTOS BY P.M. RICKARD

FUR DRESSERS REOPEN

Another sign that Native people are becoming more involved within the fur market can be found in the wild fur production. The Nipissing First Nations Fur Dressers Inc. in North Bay, Ontario, recently reopened its door after a year of being closed in 1993.

Under new management, wholly owned by the Ojibways of Nipissing. The band hopes to make a go of the plant and avoid many of the pitfalls encountered by the previous Italian owners, namely breaking even and an expensive European dressing method that was impractical for North America.

General manager, George Lanouette, says that their main task is reestablishing their clientele and letting them know they are open for business.

"We're working to get our customers we had before,

CONT'D ON PAGE 24



BANNER YEAR FOR FUR AT AUCTION



A quick tour

As I toured alone, I realized I needed a guide. So I requested one from the receptionist who was busy phoning numbers for buyers. She says it's quite busy this time of the year, as buyers constantly keep in contact with clients over the phone. For privacy, buyers use three separate enclosed phone booths.

As I busily took photos I was greeted by Paul Toswell, a fur grader, who took me on a quick tour of the house's activity.

As it turns out, in most auction houses all the fur on display is graded weeks before the auction. But unlike other auction houses, this one acquires furs a day before the buyers arrive. Every pelt that comes into this auction is separated into lots graded according to colour, size and quality.

The auction house does what is called "blind grading" which means that all the fur that is inspected carries a number tag that on a computer tells who and where the fur came from. But the graders themselves do not know who's it is. In this way, Toswell said, there is no bias on the grading.

After the auction, the tags are pulled and a computer sorts out who should receive payment.



History in the Making

The Fur Harvesters Inc. is unique in that it's privately owned by Native and non-Native trappers. It's the only one of its kind in the world. In 1992, when the previous owners, the Ontario Trappers' Association, went bankrupt, the Union of Ontario Indians and local trappers in North Bay went into joint ownership to re-establish the business.

"This whole procedure is based on trust," said Toswell. "The strength of this business is everybody is on a first-name basis. Once in a while you get a trapper who complains about the sizing of the fur and we can deal with them directly," he said.

Bob Watts, president of the Fur Harvesters Auction House, said, "We were concerned about the fur industry and where it's going. We were keen to become interested in the market. Because in previous years there was no Native presence in the fur industry... They were only at the producer's end."

He also said they had two things in favour of starting up, namely the name of North Bay, which is best known for wild fur. And Fred Glover, general manager, who's well known and respected in the fur industry.

"So far it's been a good time, ahead of projections made when we first started."

The auction house has a unique program called the Registered Participation Certificate program where a commission is charged on the sale of each fur, and the money goes to the operation of the Fur Harvesters Auction and long-term planning. What's left over is sent back to the trappers who sent fur to the year's auction. Last year, over \$50,000 was divided among the trappers.

"The purpose of the program is to put money back into the hands of trappers," says Bob Watts. "Of the 10-per-cent commission put on the furs, the auction house usually takes six per cent and the remaining four per cent goes back to the trappers."

The Buyer and his Mission

As I continued to tour the place, I counted about 40 buyers attending the auction.

I talked with some of the buyers to see what they were looking for and what they thought of the fur market. One of them was Barney Keena, a broker from Toronto who's has been coming to this auction for 21 years. As a broker he charges a commission for buying fur for the many companies he represents like in Toronto, London, Milan, Paris and the Far East.

What Keena is looking for at this sale is fisher, marten, muskrat, red fox and wild mink.

"Over the past few years the price of fur has gone up and down," he says as his helpers, mostly teenagers, run after bundles the Keena and other buyers request to see. "This is because of the fashion demand. People are saying they want to wear mink, or beaver. So it affects the market prices."

This statement was echoed by another buyer from Toronto, Neil Pearson, who has come to inspect and bid on marten and wild mink. "The demand is rising during the last two years, but with the warm weather lately, it's less of a necessity to buy a fur coat. But the demand has been rising and fur is an item people like." Pearson is there representing a few European manufactures and designers.

Of all the buyers at this market, there are probably 15 brokers, and five principals (dealers and manufactures from Montreal and Toronto) with the balance being individuals who are country dealers and shippers.

CONT'D ON PAGE 24

THE TALLYMAN

"A TALLYMAN TAKES CARE OF A TRAPLINE SO THAT THE BEAVER
CONTINUE TO REPRODUCE..."

"... TAKING CARE OF a trapline means not killing too many. A trapper paces himself, killing what he needs, and what can be prepared by the women, so that there is no wastage of meat and fur, and respect for the animals is maintained. He should also make sure that the area is rested. Normally a trapper should rest parts of his trapping for two or three years but no longer than four years. If he leaves it, say, six or 10 years, he is not properly using his area, and the beaver will not be plentiful."

"In an area which has not been trapped for a long time, there will be many empty lodges. This may be due to disease because of overcrowding; it may be due to beavers depleting their food supplies. The trapper knows that in an area which has not been trapped for a long time, various types of beaver food, such as aspen, would be in low supply. If there has been a fire, this also affects the beaver. Trappers know that three or four years after a fire the beaver will again begin to inhabit an area. At first, however, they would be eating more of the root foods. The trapper may resume trapping again when the willows are half grown. This may be some eight to 10 years after a fire."

"A tallyman makes an inventory of the lodges of the area where he intends to trap. He would normally prepare this inventory during the last time he was in that area. Before the James Bay Agreement, the provincial department (MLCP) used to assign beaver quotas to individual tallymen based on the tallyman's inventory of beaver lodges. More recently, the CTA (Cree Trappers' Association) has taken over this function. The principle is that the yearly harvest of beaver be in line with the number of beaver lodges in a trapline."

"The tallyman went to trap a part of his trapline. He had not been there for several years, but he had given permission to another group to trap it a few years previously. These people had reported plenty of beaver at that time. But the trapper knew that there would not be many beaver in that area because these other people had killed too many. He knew this because when these people returned to the village that year, their furs had not been prepared properly. Many of the furs had to be thrown out. They had killed young, old, every animal. Some of the beaver may even have been trapped out of season. The trapper visited, one after another, lakes and ponds which he knew to be good beaver lakes. There were beaver signs, but these were old signs from before that group's visit. Beaver had declined, had not reproduced because those trappers had not taken care of that spot. They had harmed the game. In such cases, game retaliates. Leave nothing behind and it affects the later hunt. Bad management has repercussions for later years."



PAUL M. RICKARD

**"They had
harmed the
game. In
such cases,
game
retaliates..."**

THESE pages have been reprinted from the book *Cree Trappers Speak*, produced by the Chisasibi CTA in 1989. The input came from trappers Joab Bearskin, George Lameboy, Robbie Matthew Sr., Joseph Pepabano, Abraham Pisinaquan, William Ratt and Daniel Rupert.

Brock University professor Fikret Berkes, who was the researcher for the project, said one of the reasons for undertaking the book "was to show to the outside world that Cree hunters have working rules and practices that constitute a traditional system of regulation or unwritten law."

"The tallyman started his inventory in early fall when he arrived at his trapline. This was before freeze-up so he was using his canoe to check for signs of beaver. He was looking for lodges and food piles (although beaver do not always make a food pile if there is a certain kind of water plant with roots used for food, in that lake). He was also checking for teeth marks on nearby trees to figure out the numbers and age of the beaver in the lodge."

GOOD TRAPLINE MANAGEMENT means:

Not over killing, so that animals can reproduce again,

Keeping the harvest in line with the number of beaver present, on the basis of the trapper's inventory of beaver lodges,

Keeping a balance between the number of animals killed and the number of skins that can be properly cleaned and meat consumed,

Trapping a piece of land often enough so that it remains productive,

Resting a piece of land for two or three years and not more than four years,

Trapping animals when the fur is prime.

If a trapper does not take care of the land, the productivity of the game will decline. Animals will not let themselves be caught.

MANAGING A TRAPLINE



THE TRAPPER

TRAPPERS DISTINGUISH THE following age groups of beaver:

- | | |
|-------------------------|-------------------|
| 1) New born | <i>waatish</i> |
| 2) Kits | <i>buiwaash</i> |
| 3) Juvenile or yearling | <i>bitimiskw</i> |
| 4) Adults | <i>chisamiskw</i> |

The size and shape of the lodge also gave him clues as to what to expect: how many animals of different ages. He noted the distance between lodges and his camp by pacing himself. When he started trapping, he took care to leave some animals behind. Sometimes he would leave behind the younger beaver, sometimes he would kill them. Leaving an adult behind ensures quicker reproduction. The first-year beaver would not reproduce the following year. But leave an adult, and he or she will find a mate and reproduce the following year.

"By November, he was finished trapping around his base camp. He started setting up new camps in new areas. He would be gone from the base camp for one or two weeks at a time. Moving to a new area, he would check 'beaver lakes,' lakes where he would expect to find beaver. Making an inventory of 'beaver lakes' told

him what to expect in that new area as a whole. He also kept an eye open for other fur animals, mainly by checking for tracks. The beaver is not the only animal he is after, of course. He needs a bit of everything. It was now near Christmas. He built a cache (platform with legs) for his traps and gear in his new area. This way he would not have to haul everything back to main camp. By this time, he knew of the existing lodges in the new area."

"After Christmas, he went back to his main camp, this was a lodge built of sod. Keeping in mind what he left behind at the other area just before Christmas, he checked some additional areas near the main camp. Now there was more daylight, and he had more time to check the lakes he did not have time to visit earlier. He found 10 lakes in this new area with signs of beaver in them. He set new traps but did not check them immediately the next day. Instead, he broke trail to a new area and did an inventory. He also set a fish net in this new area. He would be making camp in one of those lakes later. The next day he checked his traps and brought in beaver. The wife had to work hard to keep up in cleaning skins."

"The next day, he left his traps in and went to the new area to actually set up camp this time. He checked his traps the following day, and brought beaver to be cleaned and to be stretched on frames. With the new camp already set up for the whole family, they proceeded there. The traps were still set, but he did not check them that day. Instead, he inventoried a different area again. Even if there were no beaver in this new area, he knew there would be no problem because he already had a set of traps in the previous area."

"From the new camp he set out the next day with his traps. He was lucky to find beaver lodges, four or five of them, and he was quite happy about that. He sent his son to go even further east the next day. The son checked the traps set the previous day and brought in beaver. The next day after that, the son checked the last

set of traps set further east, but had no luck. With son and wife, he checked the first set of traps placed earlier. But he still had no luck with the traps set most recently. He took the traps out, 'let them be, they will increase for the next time,' he said. He was not catching anything there and there was a meaning to that. The beaver did not want to be caught yet. Next fall, he would come back to this area, and maybe then the beaver would be ready to be caught."

A TRAPPER PACES his activities, moving about his land and setting traps in new areas. He decides what to do as he checks for signs of beaver in new areas, and checks his traps in the old areas.

If beaver are not caught, there is a meaning to that. Let them be, and come back later when the beaver are ready to be caught.

YOUTH NEED JOBS, TRAINING OR THEY'LL HEAD SOUTH: PAUL GULL

Young Crees could start heading south if they can't find work and training opportunities in their communities, says Paul Gull, chair of the Cree School Board.

"IF WE DON'T do anything about it now, there's a possibility of a brain-drain in the Cree communities," said Gull. "The young people will leave."

In an attempt to deal with the problem, the school board has spent the last two years consulting the bands and entities about Cree human resource needs. Gull presented a preliminary report on the findings to Cree Chiefs and school board commissioners in December. A full report will be ready early this year.

The school board found an enormous need for new jobs and training facilities. Over 200 new jobs will have to be created in the communities each year for at least the next 10 years for young Crees entering the work force. Over 2,000 Crees who already have jobs need some form of further education or training. Also, at least 525 Crees need education and training to replace non-Crees now working in James Bay. What's more, at least 600 adult Crees need education to bring them to a minimal level of literacy in English or French.

There's no way existing facilities can meet this need, said Gull. "Facilities in the Cree communities are almost non-existent in terms of training."

He said each community should have a multi-purpose training centre. Such buildings are already in place in most communities across the NWT. The centres can be refitted to offer mechanics courses one year, electronics or computers the next.

Stalling by the federal government is the big problem Crees face. Under the James Bay Agreement, Ottawa must provide Crees with funds for job training. But Indian Affairs Minister Ron Irwin doesn't want to hear anything about the issue because he wants it to be dealt with as part of larger negotiations on the implementation of the entire James Bay Agreement. So when will those talks get going? No one knows. Fifteen months after being elected, Irwin is



"The number-one issue in the communities right now is employment."

—Chief Billy Diamond

still looking for a federal negotiator to meet the Crees.

Meanwhile, the need for new jobs and training facilities isn't going away, especially with 65 per cent of the Cree population aged under 25. The lack of jobs keeps coming up during the debate in Waswanipi about the band's plan to build a sawmill. Chief John Kitchen points out that Waswanipi's welfare rolls have nearly doubled in the last three years, from \$575,000 to \$975,000 in annual welfare payments.

"The number-one issue in the communities right now is employment," said Waskaganish Chief Billy Diamond.

"There has to be some direction in how to do job creation."

Chief Diamond is also worried that

young Crees may start heading south if they can't get work at home. He called on all Band Councils and band-owned corporations to adopt Cree replacement policies, and said Crees should eventually look into setting up a Cree agency to coordinate human resources development.

He also pointed to two groups of people overlooked in the school board's study—people with disabilities and women—and said their specific employment and training needs must be studied too.

We couldn't get a comment from Secretary of State for Youth and Training Ethel Blondin-Andrew's office before we went to press.

BY ALEX ROSLIN

WASWANAPI SAYS YES TO SAWMILL, INQUIRY



Chief John Kitchen's sawmill plan got another boost at Waswanipi's general assembly in early January.

Residents voted 46-19 in favour of going ahead with the \$5.2-million project. Six people abstained.

Chief Kitchen has touted the sawmill as a way out of Waswanipi's unemployment difficulties. By the year 2000, the sawmill is expected to employ 59 Crees. Chief Kitchen expects to sign a final deal on the joint venture with Domtar Inc. at the beginning of February.

In the final deal, Domtar promises to consider hiring Crees as tree-planters and provide training to Crees. Chief Kitchen said training funds are now available from the Cree Local Management Board, which in mid-January agreed to provide \$420,000 to train 30 to 45 Crees for jobs at the mill.

Originally, the Waswanipi Mishtuk Corporation was to own 60 per cent of the sawmill, and Domtar the remaining 40 per cent. But in the final deal, Mishtuk will own only 55 per cent of the venture, and Domtar 45 per cent.

Mishtuk plans to harvest 128,000 cubic metres of logs from Category I and II lands for processing in the sawmill.

Also in the deal, Domtar promises to consider the concerns of Waswanipi trappers about its Lebel-sur-Quevillon and Matagami forestry operations. To help protect special sites from clearcutting, Domtar and Mishtuk will set up a joint committee with at least one tallyman as a member.

Not everyone is pleased that the sawmill is moving ahead. One Waswanipi resident who has followed the issue closely worried that \$5.2 million is too much to

pay for 59 jobs—nearly \$100,000 per job. "Why don't you give \$100,000 to 60 individuals in the community and tell them to create jobs?" asked the resident, who asked to remain anonymous. He said the cost will likely go a lot higher in the end and said Waswanipi could be bailing out the sawmill's deficits for years to come. In its first few years, the sawmill could run a deficit of \$1 million, he said.

This resident worried that the sawmill has been rushed through. For one thing, a second opinion wasn't requested on the feasibility study done on the project for the band, he said. "We have to do it right. We have to take time. There isn't anything there for our children, like a trust fund."

Waswanipi trappers, for their part, are concerned about Domtar's plans to build a new logging road into the heartland of the moose lands north of the community. "I don't like it at all," said Paul Dixon, the Local CTA Fur Officer. "They're going into new virgin grounds. It's a very sensitive area. The tallymen there don't like it. Everything is being shoved down their throats."

Also at Waswanipi's general assembly, residents voted in favour of a proposal by youth councillor Sam Gull to hold a broad public inquiry into the state of the Cree way of life in the community, especially taking into account the impacts of forestry and other development projects. "We want to look at what happened in the past, what's happening today and how we're going to protect our Cree way of life in the future—to make sure we're a nation tomorrow," said Gull.

Gull plans to submit a proposal to the Band Council and Grand Council of the Crees for funding by the end of March.

—Alex Roslin, with additional research by Will Nicholls

A DASH OF MALAISE WITH YOUR REFERENDUM, SIR?

UNIONS AND PROGRESSIVE groups in Quebec have been big boosters of sovereignty for a decade, and in this referendum campaign they're getting right behind the Parti Quebecois's referendum push.

The Federation des travailleurs du Quebec, the province's largest union with 450,000 members, just

announced it's holding a giant rally at Montreal's Palais des Congres on Feb. 21 in support of sovereignty. "This is a great, great rendezvous that we have, an opportunity to discuss seriously what kind of Quebec we want," the union's president told the *Montreal Gazette*.

Many union activists and members of grassroots groups

in Quebec support sovereignty because they believe it will make it easier to create a more just, democratic and equal society. Ironically, these are often the same people who support Native rights, defended the Mohawks during Oka and opposed Great Whale.

Many are now starting to feel uneasy about getting into

bed with the PQ because of the strong current of intolerance in the party. Plus, they fear the PQ has abandoned its once-progressive roots. Once seen as the party of the little guy, it's now out courting Wall Street bankers.

"The next independence should be progressive. But that isn't being taken seriously

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READER'S POLL

Help The Nation Serve You Better!!! Answer the following questions, send this page to our offices, and you could

WIN a beautiful, bound volume of 1994 *Nations*.

DRAW: FEBRUARY 28, 1995.

Please fill out only one poll per household - Please answer all questions

1. How old are you?

- ☐ Under 18 ☐ 18 - 24
☐ 25 - 34 ☐ 35 - 44
☐ 45 - 59 ☐ 60 and over

2. How many people of the following age groups live in your household? (please put a number from 0 to 10+ in each box)

- | | |
|----------------|---------------|
| _____ Under 18 | _____ 18 - 24 |
| _____ 25 - 34 | _____ 35 - 44 |
| _____ 45 - 59 | _____ 60+ |

3. Which region do you live in?

- ☐ East Coast James Bay INTERIOR
☐ East Coast James Bay COASTAL
☐ West Coast (Ontario) INTERIOR
☐ West Coast (Ontario) COASTAL
☐ Other (specify: _____)

4. What was the income of your household last year?

- ☐ Under \$15,000
☐ \$15,000 - \$24,000
☐ \$25,000 - \$29,000
☐ \$30,000 - \$39,000
☐ \$40,000 and over

5. How much money does your household spend on a major shopping trip?

- ☐ \$100 - \$500 ☐ \$500 - \$1,000
☐ \$1,000 - \$5,000 ☐ \$5,000+

6. How many times last year did you or members of your household go shopping in the following towns? (please put a number from 0 to 20+ in each space)

- _____ Chibougamau
 _____ Rouyn-Noranda
 _____ Val d'Or
 _____ Timmins
 _____ Amos
 _____ North Bay
 _____ Montreal
 _____ Ottawa
 _____ Other: _____

7. How many times in the following months does your household make major shopping trips?

- _____ January - February
 _____ March - April
 _____ May - June
 _____ July - August
 _____ September - Octpber
 _____ November - December

8. Is there a computer in your house? ☐ Yes ☐ No

A modem? ☐ Yes ☐ No

A Computer game? ☐ Yes ☐ No

9. How do you rate *The Nation* as a publication overall?

- ☐ poor
☐ fair
☐ good
☐ excellent

10. Do you want to see more or less of the following in the *Nation*? (1= less, 2= same, 3= more)

- | | |
|----------------------------------|---------------------|
| _____ Education | _____ Health |
| _____ Traditional pursuits | |
| _____ Cree politics - local | |
| _____ Cree politics - regional | |
| _____ Native politics - national | |
| _____ Economics | _____ Religion |
| _____ Elders | _____ Youth |
| _____ Development Projects | |
| _____ Women's Issues | |
| _____ Sports | _____ Social Issues |

11. Do you want to see more or less information from the following? (1= less, 2= same, 3= more)

- _____ School Board/Educational Authority
 _____ GCCQ, CRA/ Muskegowuk Council
 _____ Your Local First Nation
 _____ Health and Social Services
 _____ Economic Entities
 _____ Your Trappers' Association

12. How Important are the following to you for keeping in touch? (1=very important, 2= adequate, 3= not important)

- _____ JBCCS / Wawatay Radio
 _____ Community radio
 _____ CBC - North TV _____ Radio
 _____ TVO _____ TVNC
 _____ *The Nation*
 _____ Wawatay News _____ *The Freighter*
 _____ *Muskego Arrow*
 _____ Annual Reports/newsletters

ONCE YOU HAVE COMPLETED THIS QUESTIONNAIRE, PLEASE FILL OUT THE FOLLOWING IN ORDER TO BE ELIGIBLE TO WIN A BOUND VOLUME OF *THE NATION*:

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ADDRESS: _____

PHONE: _____

SEND TO:

**c/o THE NATION
 P.O. BOX 48036
 5678 du PARC
 MONTREAL, PQ, H2V 4S8
 Or Fax It: 514.278.9914**

13. IF QUEBEC SEPARATES FROM CANADA, WHAT DO YOU THINK AS A JAMES BAY CREE YOU SHOULD DO?

- ☐ Stay with Quebec
☐ Stay with Canada
☐ Form an independent country

REFERENDUM...

CONTINUED FROM PAGE 15

now," says Francois Saillant, a housing rights activist in Montreal and member of the Coalition for Solidarity with Native Peoples. "Lots of people are feeling a malaise."

"I don't think there's any real reason to want an independent Quebec unless an independent Quebec offers us clear social advances across the board," agrees Mike Ryan, who campaigned for a "yes" vote in the 1980 referendum and now is involved with a group in Montreal that monitors police harassment of Mohawks. "And certainly unless it addresses the percolating question of Native rights both in Quebec and in Canada," he adds.

"The major problem facing the PQ—but facing the left also—is Native people," says Ryan. "The PQ has a position on Natives that to all intents and purposes is absurd. And when a left group calls for a 'yes' vote but fails to address that question, there's a kind of political bankruptcy involved."

And that opinion could be closer to the mainstream view than the PQ's position on Natives. In a December survey published in the *Gazette*, 54 per cent of Quebecers said Natives in northern Quebec should have the option of staying in Canada in the event of separation.

"Part of the question that isn't being addressed is what about the question of the diversity of Quebec society," says Marianne Roy, former coordinator of Solidarite populaire Quebec, a coalition of community-based groups with over 1 million members.

"How will people of different cultures find their place in the debate? I think that's a pretty crucial question."

—Alex Roslin

TALKS "GOING WELL" ON SENNETERRE TRAPLINES



HBC ARCHIVES

REV. BILLY OTTEREYES has been trapping on the same trapline 70 miles east of Senneterre for 35 years. It spans 10 miles by 15 along the CN railroad track to Quebec City.

The Coopers have been trapping nearby since the turn of the century.

But that's not how the Algonquins of Lac Simon see it. Eight Senneterre-area traplines, including those of Rev. Ottereyes and the Coopers, are the subject of a 10-year dispute between the Crees and Algonquins. The Lac Simon people claim this area as part of their ancestral lands.

Now there may finally be some movement on the conflict. A meeting was held in November between the Chiefs of Lac Simon and Waswanipi, trappers from both sides and Mary-Jane Moar, the elected spokeswoman for the Senneterre Crees.

"It's going well," says Chief John Kitchen, who's involved because most of the Crees living in Senneterre are members of the Waswanipi First Nation. "Before, we were just head-to-head. We never sat down and met. At least we're meeting and talking nation-to-nation without getting anyone else involved."

"I think both parties are right," he said. "There were some inter-marriages and verbal agreements on dividing the land, but nothing exists on paper. I think we have to put it on paper so our children don't dispute this also."

Moar is also upbeat, though at times she says the dispute has been "aggravating." She points to a 1938 decree by the Chief of Obedjiwan who told certain Crees they could trap in the areas currently in dispute. "The Crees came along and took it over. They kind of have an acquired right. You can't just say get out of here," says Moar. "These people have been there for years and years."

Rev. Ottereyes says he hasn't seen any Algonquins working on his trapline in all the years he's been there. If a trapline lies unattended for too long, the wolf population increases, the balance of nature is disturbed and the land becomes less productive.

The dispute turned ugly two years ago when some young Algonquins dropped in on Rev. Ottereyes and claimed his trapline for themselves. "I told them when I was here you weren't born yet," he recalls. But that didn't stop someone from pulling out some of his traps and hanging them on a tree.

The Algonquins haven't come back, but the problem remains unsolved. And unless it is, tensions could escalate as logging south of Val d'Or pushes Algonquins further north. Says Rev. Ottereyes, "They should try to do something before there's trouble."

—Alex Roslin

—
"We're
meeting and
talking
nation-to-
nation
without
getting
anyone else
involved."

—Chief Kitchen

"A NATION BUILT ON LIES WILL NOT SURVIVE AS A NATION"

E

TERNITY IS MEASURED AGAINST THE WILL THAT PEOPLE WOULD HAVE TO SURVIVE. THIS WILL DEPENDS ON A NUMBER OF THINGS ONE OF WHICH BEGINS WITH THE FUNDAMENTAL CHOICE BETWEEN LIFE OR DEATH. AS A PEOPLE, THE KANIEHKEHAKA NATION MADE SUCH A CHOICE IN THE MIDST OF VIOLENT AND BLOODY WARS. AS A RESULT OF THIS CHOICE ALL HOSTILITIES CAME TO A HALT AND A RENEWED ORDER WAS ESTABLISHED. THUS WE WERE GIVEN THE TASK TO PROTECT THE VERY DOOR THAT WE ENTERED WHEN WE ACCEPTED KAIENAH SARAKOWA (THE GREAT LAW OF PEACE, LAW OF ALL LAWS).

"We intend to inform
all of our brother
nations in the event
we may call upon
their assistance once
again."

As the people of the Mohawk Nation we would like to express our greetings to the People of Canada. We are the living generation of the Kaniehkehaka who are a founding nation of the Six Nations Iroquois Confederacy (Kanonsennionwe). In our language we are known as the people of the Longhouse which also means the people who follow the Great Law of Peace (Kaienerekowa). This law is known as the Constitution of the Six Nations Confederacy.

The land and resources that sustained us for many, many generations were under the guardianship of our people and our government for the use, protection and preservation of the many gifts which these territories contained and that were given to us by the Creator. The land and soil are vested with our people forever. This virtue is vital to the survival of our people through the many future generations to come.

Our ancestors some generations ago welcomed your ancestors to our land and territories in Peace, Friendship and Respect. According to our law and the principles contained in our constitution our Iroquois ancestors recognized the Dutch, French and English people as separate nations with different cultures and languages. Also having leadership or some semblance of a governing structure which enabled them to enter into agreements. This process was not new for the Iroquois since our people's government entered into similar agreements with recognition given to other indigenous nations and tribes prior to the arrival of the European powers.

The recognition given to nations foreign to our confederacy finds itself based on the distinct differences between us and any other nation. These differences come from our natural right to express ourselves collectively through our own culture, beliefs,

traditions, customs, language and laws. Bilateral treaties of peace and friendship were founded on a very important principle that neither nation shall override or interfere with the other.

OUR ANCESTORS ENTERED into a relationship agreement based on the principles of peace, friendly relations and respect for each others' human rights and fundamental freedoms. This agreement or compact is commonly referred to by our people as the *two row wampum* treaty and was originally entered into with the Dutch and served as the basis for our relations with the French and English. Our Iroquois ancestors entered into a process of treaty-making which led to the sharing of our lands and resources with our white brothers. This process is referred to as the *silver covenant chain* and was the process established between ourselves and the British Crown or sovereign. The process is renewable every three to five years and serves as an example of the commitment made by both the participants to ensure a lasting process and one that would allow the growth and prosperity of each party.

Hunting and habitation including national defense were some of the subjects that were dealt with by our treaties. Also the recognition and respect of jurisdictions in which the administration of justice and law enforcement was exercised independently by both parties.

These historic treaties provided the English not only with opportunity but legitimacy in order to maintain a proper footing in the lands and territories of the Iroquois people. The notion of land rights on the part of all Canadians—in fact the country of Canada where it exists within our traditional lands—will find its legitimacy in the treaties that were established originally between the

THIS document is a draft paper now circulating for discussion among Mohawk traditionalists of all seven Mohawk communities in Canada and the U.S. We thank Kahn-Tineta Horn, a traditionalist from Kahnawake, for sharing it with us.

KANIENTKEHAKA KANONSONNIONWE POSITION ON QUEBEC NATIONHOOD, SOVEREIGNTY, NATION STATE



HBC ARCHIVES

British Crown and the Iroquois Confederacy. This provided an atmosphere of stability for the British and made it possible to progress later to what was called the Dominion of Canada.

For the Iroquois, one important thing was neglected in the early days of Canadian Confederation and that was to establish some legitimacy and rationale for the occupation of our traditional territories. Although many treaties were made with western First Nations this was not the case in the east. To this day the courts attempt to evade the issue while Canadian politicians ignore it and avoid any direct debates dealing with it and the moral implications for the losses incurred by us and other eastern First Nations peoples.

THROUGHOUT HISTORY OUR people have maintained that our relationship with the residual powers of the British Crown, now called Canada, is based on the Two Row Wampum concept. Our representatives continue to promote this as the only means of reference when dealing with Canada. This concept would set the stage for any formal discussion or "negotiations" between our two peoples. It is felt that an understanding of this type is the only way that our people will have the ability to preserve, in a peaceful environment, all that we hold sacred to us. This is our right, and it is the choice and example offered by our ancestors. The renewal of this arrangement with Canada is constantly pursued by our people and we did have a similar arrange-

ment or proposition with the French Crown. This latter was not furthered because of the English conquest of New France and the signing of the Treaty of Paris.

Last fall the Quebec National Assembly announced a draft declaration for the independence and sovereignty of Quebec and separation from Canada. The separation issue is considered by us as a domestic problem and should be resolved in Canada by Canadians. However, the Canada-Quebec problem involves many issues that currently affect our people and threatens to become more of a problem for us should the Quebecois people decide to form their own nation state. We consider that the distinct differences between the two factions in Canada will eventually force some new arrangement "in Canada" in one way or the other. This will have its effect on our people and we are determined to take the necessary measures to protect our rights and fundamental freedoms. The interpretations given in the international context to nation states tread itself on the issue of our traditional territories. Our territories may span into the enforced jurisdictions of three dominating powers, United States, Canada and perhaps Quebec. The land base determined by these two (potentially three) powers straddles our territory and is an area of contention for us.

Like any other nation on this earth we have the right to live and prosper. We have been given the necessary tools to do so in a peaceful righteous manner. This manner embodies our people, our laws, our cul-

ture, our language, our traditions and customs, our constitution and treaties and most importantly our traditional lands and all the resources from those lands that we deem necessary to continue and prosper. All of the things which have evolved through time and our generations to become today's Kanienkehaka (Mohawk Nation).

ALL THIS AND much more is considered to be well worth protecting. And in the face of uncertainty due to the current trends in Quebec and Canada we prepare ourselves for all potential scenarios, peaceful or otherwise. We intend to inform all of our brother nations in the event we may call upon their assistance once again.

We consider that evolution can take on different forms which in some cases may lead to a certain amount of instability. We extend only our best wishes and intentions forward and remind the people of Canada and Quebec that a nation built on lies, half truths and murder will not survive as a nation. It is destined to ruin naturally wherever the humankind may dwell. We are obliged, almost driven, to remove or suppress any threat to our survival in order to ensure our safety and the safety and survivability of our children.

Many truths are hidden from public view but this only delays the eventuality that a question will be asked and the culprits will be judged. Subtlety only serves to prolong the strain and anxiety inherited by all future generations when the time comes for all truths to be known. Should these culprits be anyone of us then we are faced with sacrificing the honour of our children and condemning them to a future of instability and uncertainty. This, in part, and much more is what our Mohawk traditional leaders are entrusted to consider before making their decisions in council. Vested with them is a great responsibility and that being simply described as "the impact of our decisions on our future generations."

We offer this concept for your consideration as you decide what steps to take in your struggle to live and prosper... on our land.

Peace and Righteousness

**Kanienkehaka Kanonsonnionwe
Mohawk Nation
Six Nations Iroquois Confederacy**



BOYCE RICHARDSON

A Cree woman works over a moosehide. Mistissini, around 1972-3.

8th Annual Invitational Hockey & Broomball Tournament

Jan. 19-22, 1995

FACE-OFF IN MISTISSINI



JANUARY 19

Mist. Truckers	10	Ouje-Bougoumou	4
Mist. Lakers	7	Ouje Sparrows	7
Chibougamaou	5	Ouje Young Guns	5
Mist. Winterhawks	5	Wem. Ex-Wolves	5

JANUARY 20

Mist. Leafs	0	Wem. Wolverines	0
Wask. Starlites	4	Mist. Lakers	4
Nemaska Stars	2	Wasw. Coolcats	2
Waswanipi	5	Mist. Rusty-Blades	5
Chis. Ex-Hunters	3	Wask. No NBR	3
Wask. Starlites	3	Was. Northern Stars	3
Mist. Winterhawks	5	Wasw. Coolcats	5
Wemindji Ex-Wolves	9	Nemaska Stars	9
Mist. Truckers	1	Mist. Rusty-Blades	1
Chibougamaou	9	Ouje-Bougoumou	9

OPENING CEREMONIES

Mist. Trappers	9	Wask. Wings	9
Wasw. Chiefs	3	Wemindji Wolves	3
Chibougamaou	8	Chis. Ex-Hunters	8
Pointe Bleue	1	Chis. North Stars	1
Wasw. Northern Stars	10	Ouje Sparrows	10
Chis. Hunters	2	Val d'Or	2

JANUARY 21

Chibougamaou	4	Mist. Rusty-Blades	1
Chis. Ex-Hunters	0	Ouje Young Guns	B/F
Chibougamaou	3	Wask. No NBR	3
Mist. Leafs	0	Pte. Bleue	2
Wasw. Chiefs	7	Waskaganish Wings	0
Mist. Trappers	3	Val d'Or	4
Chis. Hunters	5	Wemindji Wolves	2
Wem. Ex-Wolves	6	Wasw. Coolcats	1
Waswanipi	5	Ouje-Bougoumou	2
Wask. No NBR	8	Ouje Young Guns	3
Wasw. Chiefs	6	Val d'Or	4
Mist. Trappers	6	Wemindji Wolves	3

OLD-TIMERS (QUARTER-FINAL)

Truckers	6	Wasw.	2
Chis. Hunters	5	Wask. Wings	4
Wask. Starlites	10	Ouje Sparrows	0
Wasw. Northern Stars	3	Mist. Lakers	0
Mist. Leafs	0	Chis. North Stars	6
Wem. Wolverines	4	Pte. Bleue	1

SEMI-FINALS

Rusty-Blades	4	Ouje-Bougoumou	3
Chibougamaou	6	Mist. Truckers	3
Waskaganish NBR	2	Mist. Winterhawks	3
Chibougamaou	8	Waskaganish	3
Waswanipi	1	Chisasibi	0
Waskaganish	4	Wemindji	1
Mist. Trappers	5	Waswanipi Chiefs	2
Val d'Or	3	Wem. Wolves	4



FINAL GAMES

Old-Timers Hockey

Rusty-Blades	0	Chibougamaou	6
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Class B

Winterhawks	5	Chibougamaou	4
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Broomball

Wasw.	1	Starlites	2
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Class A

Trappers	7	Wem. Wolves	2
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You can't buy trust... it can only be earned

In personal or business relationships, confidence in the person you're dealing with is a must. When you consult a lawyer, you receive advice from a professional who is specially trained to keep you abreast of the latest laws and regulations... and their implications for you, advice all the

more valuable now that Quebec has a new Civil Code.

Did you know that all lawyers must adhere to the Code of Ethics of the Barreau du Quebec? This guarantees their integrity and protects you against professional error or even breach of trust!

Remember, your lawyer is a professional who always puts your interests first. Someone you can trust completely. And that's always very reassuring.

Get it right the first time.

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customers always pay on time.**



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Smart business minds know that, like the weather, situations can change rapidly. So the best time to prepare for an unexpected turn of events is right now. Why not consult a lawyer for expert advice.

When it comes to drafting a shareholder's agreement, reviewing the terms of a contract, examining the

fine print of labour laws or negotiating agreements, a lawyer is a very useful business ally.

Think of a lawyer as a partner whose role is to give you sound advice on all facets of doing business. And take advantage of the competitive edge he gives you... whatever the climate.



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**HELP *the Nation* HELP YOU!
FILL OUT OUR READER'S POLL**

Dearest,

When I was younger, I was once told of a far
off place called Heaven

A place of Joy

A place of Peace

A place of Rest, for those whose time on
Earth was through

Now I'm a little older, and if it is true of this
far off place called Heaven

Then Death itself hasn't been able to keep
me from it

For I've found Heaven to be much closer than
a far off place

Because for me, Heaven is by your side
In you I see Heaven
With you I feel a sense of Heaven
Walking hand in hand with an Angel
In a day that Never Ends

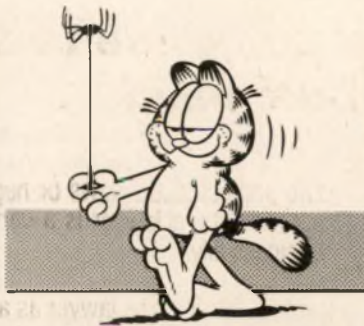
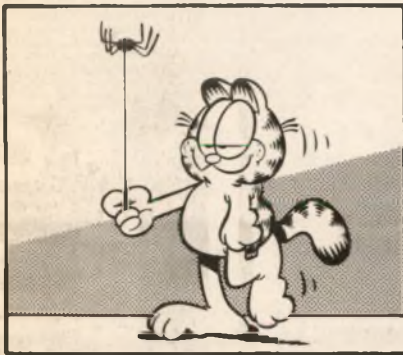
With Utmost Love,

Unknown

COMICS

Garfield®

by Jim Davis



Hot Fur...

CONT'D FROM PAGE 11

Let the Auction Begin...

That same day before the auction, a mini-auction was held where all the lesser grades and smaller items such as lower-grade beaver, weasels, squirrels, coyote and wolf were auctioned off. The main ticket items were to be sold for the next day.

Although the following day I couldn't get up for the start of the auction at 7:30 a.m., by the time I got there an hour and a half later, the race was well underway. Buyers were busily bidding on the selected lots they inspected days before.

The caller starts off with a start-up bid. A lot of beaver may start at \$52 and work its way up from there with each buyer bidding higher. Sometimes, no bid is placed and finally the caller lowers it by \$5. Even that sometimes doesn't work and buyers present their own bid, which is sometimes rejected because the auction house doesn't want to sell at a low price.

As I realized after a few hours, this is what goes on for the whole day. When I began to lose interest just watching and running out of film, I decided it was enough for the time being.

So as I began to leave, I couldn't help but notice the group of school graders entering the building, and their first comments I heard were, "What's that smell?"



FUR DRESSERS...

CONT'D FROM PAGE 10

and they'll come back and that the quality is here," said Lanouette.

Under the previous management of the Italian deMedici group, which owned 51 per cent of the company, and the remaining 49 per cent under the Nipissing band, the band had no say in the operation. But this time around they are doing things on their own.

The dressing plant recently held its grand opening on December 12 in conjunction with the North Bay Fur Auction. As part of the promotion, they are trying to attract customers at this and other auctions.

Jan MacLeod, customer representative, said buyers at the auctions are reluctant to give dressing contracts to the Fur Dressers plant, mainly because they work for manufacturers who decide.

"Our goal is to target the manufactures and designers, give them an example of what they are looking for and then they can instruct the buyers to bring their furs here," said MacLeod.

Under the Italian company, the majority of the furs were processed for an European market, where the quality fur dressing is higher than in North America.

"So part of the problem from before is there was no flexibility with the North American manufactures, even though European type of dressing is the best, but it isn't what the North Americans are using," said MacLeod.

But under the new management, their plan is to reach manufactures through a promotional campaign at fur auctions and visiting them in Montreal, Toronto and New York. Presently, there are seven people working on the plant floor, and the band hopes to be operating at a full capacity of 50 in a year.

—P. M. Rickard

PAUL M. RICKARD



101-BIRTHDAYS

Happy belated birthday to Henry Gull Jan. 23/95 from your mom & all the family

Happy Birthday to Leslie Herodier Jr. who will be two on Feb. 24 with lots of love from daddy, mommy and your big sister Chantal xoxo

Happy 18th Birthday to a friend of mine Renata Wesley on January 25th. Hope you have a great time with your gals. From a friend, Angela

Happy Birthday to my one and only Floyd Hester who will be turning 21 yrs on February 13. I love you very much. Love always
Angela

Happy Birthday to our dad,
Abel Neeposh, on Feb. 4. We
love you!! From: Jane, Cindy,
Uriah, Stacy xoxoxox

Happy 3rd Birthday to my darling, sweet nephew Ryan (Boysh) Gilpin. Hope you have a great b-day. I love you & I miss you so much. Hugs and kisses from your Auntie Dinah in Montreal xoxoxox

Happy 2nd Birthday to my little nephew Bedabin Justin Benoit Coon on Feb. 18th and happy belated birthday to my sister Tina on Jan. 10th from your two sisters Lisa, Lesley-Ann and mom.

Happy Birthday! Dumpty & Kyla. We miss you and hope to see you soon. Love you both! We would also like to wish a happy B-Day to our friend Pam MacLeod, wish you all the best. Fr. BP & CL

We would like to wish a very happy birthday to two special people, Paula Mattawashish & Ricky Coon on Jan. 11 & 12. We wish you all the best! From: Clifford & Bella in Quebec.

Birthday Greetings to my brother Marley R. Jan. 27, and to my Aunt Eva White Jan. 29 and to my niece Kyla M. Jan. 30 and to my Gorgeous sister Laurie R. Jan. 31. Have fun on your Birthdays.
Fr. Frances R. Mistissini

We would like to wish a Happy Birthday to Jane Blacksmith on January 28th. Have a great one!! From Kathleen and Washy

I would like to wish a Happy Birthday to Beth in Chisabibi on Jan. 30th. Hope you have a great one. Take a day off. From a friend in Montreal (E.T.S.)

I would like to wish my friends a very happy birthday, Katherine Jan. 29, Beth Jan. 30, Annette Jan. 31, and most of all to Christine on Feb. 2. May all of u have a great day fr. Dina in Montreal.

Birthday Greetings going out to Stanley Longchap Feb. 1 and to Abel Neeposh Feb. 4. We wish you two the best. From everyone at 248 Riverside, Mississini

We want to wish our son, Jeremiah, a Happy 9th Birthday on February 21st. With love: mom, dad, Travis & Nübin. Happy Birthday to Isaac Will on the 24th of Feb. From cousins Jeremiah, Travis & Niiibin

To sweet Sue on Jan. 10th, a belated Happy Birthday from Willie & Simonie

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Happy Birthday to Beverly
Mianscum Jan. 24. I can still remember when I first held you in my arms. I cried tears of joy. How time has flown 21 yrs ago in that hospital room. All our Love, Mom & Dad

**We want to wish a Happy Birth-
day to a dear father and Grandfa-
ther Sandy Masty on Feb. 10. With
lots of Love from Rebecca, David,
Terrell & Robin in North Bay.**

We want to wish a Happy 3rd Birthday to our precious little Boy Robin on Feb. 16. We love you very much from mom, dad and your brother Terrell xoxox

Happy Birthday to an angelic niece, Vanessa Bobbish, who will be turning 5 yrs old on Jan. 12. I hope all your dreams come true Munchkin! Love you lots, Auntie Jennifer. P.S. I miss you terribly
XOX

CONTINUED ON PAGE 26



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UNIPRIX

CONTINUED FROM PAGE 25

I would like to wish a happy birthday to two of my neices Suzanne Swallow on Jan. 21, Kyla Matoush on Jan. 30 and my big brother Morley Rabbitskin on Jan. 29, also to my auntie Eva White on Jan. 29. With love & prayers from all the way to North Bay, Ontario. Laurie

Happy Birthday to a very special Girl Ruth Shecapio Blacksmith on January 14. Love always Samuel Dixon xoxox

Happy Birthday to my Dad Kenny Dixon on January 08 and to my brother Simeon Dixon who will be 17 on January 28. Love always Samuel, Sandra, Sherry, Mary Dixon xoxo

103-ANNIVERSARIES

Happy 1st year anniversary to Tanya and Barry Blackned on February 25. Happy 17th birthday to Tanya on this day also. From: family in Val d'Or.

Happy Anniversary to my parents, Emily and Abraham on Feb. 7th. Thanks for all you have done for me. I wish you all the best. From your daughter in Montreal. P.S. I miss you. xoxoxoxox

200-FOR SALE

1991 Ford Van, 80,000 km. fully equipped and in excellent condition. If interested, contact Gordon Blackned, Wask. 819-895-8857 or 8852.

300-PERSONALS

Congratulations to Marcel Martin who graduated from Laurentian University and obtained a Bachelor of Arts in Humanities on Nov. 5, 1994. We are proud of you - wife, Helen & your boys

Desperately seeking Jacob Otter Greta Spencer & little Damian. Where are you guys! Anybody out there know where I can reach them? If so call me at work (819) 825-9603 or home (819) 824-5557 or write to me. Diane Cooper 1143B 3rd Avenue, Val d'Or, Quebec JP9 1T7

LIFE

TAKE TIME FOR 10 THINGS



NEIL DIAMOND

1. Take time to Work -
it is the price of success.
2. Take time to Think -
it is the source of power.
3. Take time to Play -
it is the secret of youth.
4. Take time to Read -
it is the foundation of knowledge
5. Take time to Worship -
it is the highway of reverence and
washes the dust of earth from your eyes.
6. Take time to Help and Enjoy Friends -
it is the source of happiness.
7. Take time to Love -
it is the one sacrament of life.
8. Take time to Dream -
it hitches the soul to the stars.
9. Take time to Laugh -
it is the singing that helps with life's loads.
10. Take time to Plan -
it is the secret of being able to have time to take time for the first nine things.

We expect a lot
of ourselves.
So can you.
Welcome aboard!



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the few.
the proud and
the brave.

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YOU ARE: Cree and want to race in the Raid des Braves.

If you are putting a team together, *The Nation* can help. In an effort to encourage young Cree participation, we are sponsoring two teams (3 per team with sled). Each will be eligible for \$1,000 towards the \$5,400 entry fee. All you have to do is let us know. "Hey! I wanna race!@#%&*", you know, something like that.

If your team is chosen, \$1,000 is waiting for you. All you have to do is be one of the first two teams to present our certificate at registration. But the money isn't yours until you find other sponsors for the remaining \$4,400. Once you've done that, you're set to ride.

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